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*The Behaviour of the Apostles Paul and  
Barnabas, together with That of some  
riotous Opposers of their Ministry  
occasionally consider'd in*

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A  
S E R M O N

PREACH'D AT

H O L B E C K,

IN THE

P A R I S H of L E E D E S,

  
THE  
FIFTEENTH Day of SEPTEMBER, 1754.

To which is prefix'd,

A P R E F A C E,

Giving some Reasons for the Resignation of  
that C U R A C Y. *K*

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By RICHARD FAWCETT, M. A.

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REV. 22. xi. *He which is filthy, let him be filthy still.*

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L E E D E S:

Printed by GRIFFITH WRIGHT. 1755.

Price Six-pence.

The Behaviour of the Abolitionists and  
 Parliament, together with that of some  
 violent Opponents of their Ministry  
 occasionally considered in

A  
 SERMON

PREACHED AT

WOLBEC

IN THE

PARISH OF LEBES



Printed by D. B. 1784

To which is added

A PREFACE

Giving some Reasons for the Resignation of  
 that CURACY.

RICHARD FAWCETT, M.A.

Rev. &c. &c. He is now in the City of London.

L E D S

Printed by GRIFITH WRIGHT, 1785

Price Six-pence.

( vi )

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THE  
PREFACE.

THE following *hasty* Composition, singular as the Occasion of it was, wou'd never have been Publish'd on any other Account than as it might suggest something, or at least might give the Author an Opportunity of Offering something in Justification of his Conduct, in *giving up* the Curacy of HOLBECK.

THE candid Reader on perusing the Sermon will perhaps be ready to acquit the Author of that *Puffillanimit*y and *Cowardice* which have been *industriously* laid to his *Charge*. And if this Point be once gain'd, the Reasons which common *Prudence* and a *Sense* of *Duty* may suggest in *Vindication* of his Proceedings, will stand in their full *Force*. On these, however, he chooses to rest the merits of the Cause, both because he judges them abundantly sufficient for his Defence, and because they may be urg'd as far as there is Occasion, without any Design or Endeavour (which he would willingly avoid) to exaggerate the Behaviour of the *People of Holbeck*, or to lessen them in any one's Opinion.

THEY have Signalis'd themselves, he thinks, in *Characters*, which it wou'd give him no Pleasure to transcribe; and have spread their *own Fame* much farther than he has the Vanity to believe any of *his Performances*, of this kind can reach.

HE cou'd rather Wish, both for *Their* Sakes and his *Own*, that, if it were possible, the whole Affair was entirely forgotten ; since, where it is not thoro'ly understood, very few will believe, (so good-natur'd is the World ) that *any Man* cou'd meet with the Treatment which *he* has met with, unless he had given *some* Occasion for it.

AND *on this* Account it is, that he thinks himself under a Necessity of Apologising for his Conduct in resigning the Curacy : And *That* he hopes, may be sufficiently done without an invidious Detail of the Peoples Behaviour towards him ; and without any mean Concessions, on his Part, of having given them Occasion for such a Behaviour.

THIS however he readily acknowledges, that the several Tokens of sincere Friendship and Esteem which he has receiv'd from *many*, and That great Civility and Respect which have been shew'd him by *all* the People in LEEDES, *for many Years successively*, have undoubtedly made him less able, than he might otherwise have been, to bear so very *different* a Kind of Treatment.

AND he is now fully perswaded, that if the *Inhabitants of Holbeck* had receiv'd him with all the Civility *They* were capable of, and endeavour'd to make his Residence amongst them as agreeable and easy as it was possible for *Them* to do ; he shou'd, notwithstanding, have sometimes imagin'd, (and That perhaps without an excessive and blameable degree of Fretfulness,) that he had several Reasons to regret his Removal.

IF This Consideration does not somewhat alleviate the Guilt of those who depriv'd him of so  
con-



considerable a Property, it however sufficiently shows,—that he may chearfully overlook what is past ;—that he may be well satisfied with his present Situation,—and that, as the Affair was actually circumstanc'd, he cou'd not in point of *Prudence*, nor (as it may be made appear) in point of *Duty* possibly think of Residing as a Minister of the *Gospel of Peace*, amongst a Set of People which appear'd so *irreclaimably exasperated against him*.

SOME perhaps may think it needless, if not ridiculous, to talk of accounting for his *Giving up* what was *forcibly Wrested from him* ; and for his *not Choosing to live* where he *cou'd not live*, but in the *utmost Danger* : whilst *Others*, on the contrary, judging more favourably of the Tempers of the People, may think, that he might have resided amongst them with Safety,—and might possibly, in Time, have gain'd their Affection and Esteem.

HE freely owns, he was not without Hopes that he possibly might by prudent Measures, enter into the Possession of his Right ; and live there with a good degree of Security from the Mischiefs threaten'd him ; and he may reasonably be presum'd not to have been *excessively terrified or overaw'd* with Apprehensions of Danger, if it be observ'd that he constantly perform'd the Duty of the Curacy for near *Three Months* after he gain'd Admission into the Chapel, and This too, rather to prepare a Way for the peaceable Reception of any *other Person* whom the Patron shou'd think proper to nominate, than out of any Prospect of reconciling the People to *himself*. For he was very sensible from the beginning, and by the *frequent Insults* he met with, was confirm'd in his Opinion, that it requir'd greater Abilities than he pretended to, and more Time than he cou'd reasonably promise

mise himself, *so* to calm the Minds of the People, and to gain *such* a Share of their Esteem, as to make his *Residence agreeable*.

If any will yet impute his Conduct to his *Fears*, he confesses that he was *very much afraid*, and that he cou'd not upon any Consideration surmount his *Fear*, to take upon him the *Charge* of a Set of People who by their *determin'd Opposition* to his Endeavours were likely to give such an *irresistable Force* to their inherent Propensity to that which is Evil.

He had observ'd as every one frequently must, that in Contentions of all Kinds the *injurious Party* is commonly the *most unwilling* to be *reconciled*. And in the *present Case*, he was thoroughly persuaded, that the People had treated him with such an *unusual degree* of *Outrage* and *Contempt*, as neither *Their Modesty* wou'd allow them readily to *acknowledge and reform*; nor *his Vanity* flatter him with hopes of *sufficient Power* to *resist and overcome*.

He moreover judg'd it his *indispensible Duty* to decline the Execution of his Office, where he saw himself in imminent danger of drawing a *Reproach* on the *ministerial Function* in general, and of *exposing Religion itself to Contempt*, thro' that *Contempt* which was so *irremoveably fix'd* on the *Hand* that administer'd in its *Sacred Offices*.

BESIDES this, he was perfectly well satisfied, that if the People were *capable* of being reclaim'd to a *Sense of Religion*, it was to be done, in all human Appearance, by *any other* Person's Administration rather than *His*; and therefore hopes, that, if the Difference in point of Interest had been abundantly more considerable than it is, he shou'd have

have rejected it with as much *Disdain and Abhorrence* as they rejected him withal, when set in Competition with Advantages of so great Importance both to *Them* and *Himself*.

AFTER all, he believes, that the *Generality* of those who were *most active* in driving him from his Property, were such as had *no personal Dislike* to him,—such as *might* by the like Means have been irritated to the same degree against *any other Man*,—and such as *were* irritated and inflam'd against *him* by a *few*, who pretended to more understanding, and who seem'd ambitious of shewing their Influence among the People on this Occasion—tho' it is observable enough, that a very *scanty Share of Understanding and Influence* is sufficient to lead a giddy Mob into *Mischief*.

HAD they thought proper to try the Force of their Understanding and the Weight of their Influence, by an Attempt to reduce the poor misguided People to *Order again*, it is highly probable they wou'd have gone *as awkwardly* to work, and with the *like Success*, as if they shou'd *now* undertake to persuade them, and one another to *join in making a full Reparation* of the *wrong that is done*.

WHO the *Incendiaries* were, the *Sufferer* neither *Pretends to Know*, nor *Desires to be Inform'd*. He freely *forgives* the *wrong*, and unfeignedly *prays* that it *may be forgiven*: and in *This* he may perhaps be allow'd to be *perfectly sincere*, when he declares, *what is absolutely true* that he makes no manner of doubt, but *the Affair*, however unhappy in itself, will, one way or other, turn out *sometime* to *his Advantage*—And if *This Concession alleviates the Crime*, and *exempts the injurious* in any degree

degree from the *Duty of making Reparation*, it is *intirely at Their Service*.

It has been suggested, that yielding thus to the Humour of a Mob may be attended with fatal Consequences,—that a very bad Precedent is hereby given,—and that the Success obtain'd in *this* Instance will animate and encourage *others* to the like riotous Practices.

It is true indeed, that the SUCCESS with which *Villainy* is attended, is the *only Encouragement* Men have to engage in *villainous Measures*;—that if Every one defended his own Property, there wou'd soon be no such thing as an Attempt to invade another's Right,—and that the most effectual way to put a Stop to the Practice of Wickedness, wou'd be to defeat it always of its Aim. Wou'd every Man take Care to secure his own Purse, the mysterious Art of the Pickpocket wou'd in a little Time be irrecoverably lost.—Cou'd every one successfully refuse to comply with the unreasonable Demands of the Highwayman, the public Roads wou'd no longer be infested with those daring Bravado's,—And did every one keep a sufficient Guard in his House, This wou'd put the midnight Adventurer upon some *honest* Way of getting a Livelihood.

It is the SUCCESS that *these* different *Artisans* meet with that prevails with them to continue in their *gainful* Employments; and tempts *Others* to set up for themselves in the same Way. But then, as in all Cases of Misdemeanor, it is the Culprit and not the Complainant who, properly speaking, gives the Magistrate the Trouble, if it can be thought a Trouble to any Magistrate of *Honour* and



and Integrity, to put in Execution the Laws of his Country; so in the Case in hand, it is the *Delinquent* surely, and *not the Sufferer*, that makes the *Precedent*, and upon whom all the bad Consequences of it are justly to be charg'd.

A MAN might oftentimes, by due Care and Watchfulness, perhaps very safely defeat the Schemes, and discourage the Practices of the *private Pilferer*; and yet, whenever this is done, it is commonly suspected to be done rather for the Preservation of his *own Property*, than out of a pure Regard to the *Public-good*: But when he is attack'd in his house, or upon the road by *open Plunderers*, and requir'd to deliver, or suffer himself to be rifl'd of what he is possess'd of, with some one of these dreadful Alternatives, of—*having his Brains immediately blown out*,—"or *their hands wash'd in his hearts Blood*,"—or "*having his Entrails pull'd out at his Mouth*,"—or "*being buried alive*," it will Then surely be accounted highly *Romantic* in him to reject their demands, out of a *Pretence* to prevent the bad *Influence* of their *Example*; and he will be generally suspected of giving a Proof of his *Fool-hardiness* or his *Avarice*, rather than of his *public Spirit*, by such a Refusal.

It wou'd therefore be an injurious Addition to the Sufferer's Distress, to charge HIM with the ill Influence which such a Precedent *may* have; and wou'd be manifestly too favourable an Alleviation of the guilt, and wou'd probably be look'd upon as an unjustifiable diminution of the Triumph of *these Hero's in Iniquity*, not to allow them the *whole honour* of recommending their villainous Practices to the World.

BUT it may be observ'd, that it is not merely the SUCCESSFULNESS of Vice, or its being possible to be committed with *Impunity*, and against all Opposition, but the PROFIT it affords, which recommends it, even to the *Corruptest* of Mankind ; and that the SUCCESS of it, when *stript of all INTEREST or ADVANTAGE*, serves only to *expose it in its proper Deformity*.

AN Attempt upon another's right, when baffled by the vigilance or power of the Proprietor, is generally look'd upon as an Instance of *Folly*, rather than *Vice*—Men do not readily see the *Enormity* of a fact whereby *no one* is an *actual Sufferer*. But when an Attempt of this Sort is crown'd with SUCCESS, and the *Sufferer's LOSS* can be taken into the Account, the Fact *then* appears in *Open Light*, and the *Meanest Understanding* clearly discerns its *Irregularity and Baseness*. It is not therefore *merely the SUCCESS* of an injurious Project which recommends it to Imitation : This serves only to *discover its Turpitude and Obliquity* ; and to raise in every one's Breast a strong *Disgust and Abhorrence* of it : For, corrupt as the World is, Men do not approve of Acts of dishonesty and injustice for *their own Sakes*, or because they may be done *without Check or Controul* ; but it is the PROFIT and ADVANTAGE arising from such Practices, which alone mislead and betray Men into the like iniquitous Measures ; and where there is *No prospect of Gain*, there is apparently *No kind of Temptation* to Dishonesty.

THE urgent Calls of Hunger and Thirst, of Cold and Nakedness, or the more extravagant Demands of Luxury and Intemperance, may easily throw a Vail over the Reproachfulness and Deformity

formity of a dishonest Action, may fix Mens Attention on the *Gainful Effects* it promises, and hurry them into the *like* vicious Projects, whereby *others* have successfully gratified the same craving and deprav'd Appetites. But where *no such* Gratification is to be had; when an Injury is done *without any view of Advantage to the Doer of it*, the Crime is *then* exposed *without any palliating Alleviation*, in its full Malignity and Heinousness,—is *universally* condemn'd as *infamous and reproachful to humanity*,—and is *detested and avoided* as the Suggestion of a BEING *degenerated and malevolent* far beyond the ordinary Course of *Human depravity*.

IN the Case then under consideration, the *Precedent* may very safely be trusted to the wide World; the SUCCESS of this mighty Undertaking will be so far from recommending it to Imitation, that it cannot be suppos'd to serve any other Purpose, than to *Discover* its *Malignancy*; and to *Provoke* the *general Indignation of Mankind* against *so foul and malicious an Act of Injustice*: and it may fairly be presum'd, that *Everyone*, who *has, or hopes to have, any Property*,—*Every one*, who has *any Sense of goodness and honesty*,—*Every one*, who is not *perfectly Abandon'd to all manner of Evil*, will hence be *Deterr'd* from engaging *One Step* in the like *Tumultuous Measures*; lest he shou'd be unwarily drawn (as it is believ'd many of the People, in the Affair in hand, were unwarily drawn) into such an *Abominable and Enormous Excess of Riot*.

It may perhaps be expected, that *Something* shou'd be said to invalidate the *Reasons* given for the *Tumultuous Proceedings* complain'd of; and, if *any Reasons* had been given *worthy of Notice*,

That must undoubtedly have been the *principal Intent* of this Preface.

THE Objections made against the *Person* nominated to the *Cure*, Those at least that have come to *His* hearing, are all such, as he can, without any concern, Leave in their full Force to the Consideration of every Man of *Candour and Judgment*. But he thinks himself oblig'd to offer a Word or two in Vindication of his *Patron*; tho' nothing is indeed objected against *His* Conduct in this Affair, but what is apparently more *frivolous and absurd*.

It is said; He shou'd have *Consulted and Advis'd* with the People, about a proper Person to be their Minister. Now supposing them, *when cool and dispassionate*, very capable of judging well in an Affair of this Nature, and *able to assist* the Patron with proper Counsel and Advice; yet, in the *present Case*, they had PREVIOUSLY rais'd a *Ferment amongst themselves*, which utterly *disqualify'd* them for a *peaceable and friendly consultation*: and moreover, as they *claim'd a Right of Nomination in themselves*; the Patron, however well dispos'd, *cou'd not have admitted* of such a Consultation, without giving some *seeming Countenance and Encouragement* to their *Claim*.

It is further said, That he needed not however, to have been so precipitate and hasty in making a Nomination; but that He might have waited, at least till the unaccountable Ferment was somewhat abated, and the Peoples Passions, no body knows how rais'd, were again subsided.

Cou'd these Folk see any thing *unbecoming* in their Conduct, they wou'd surely see how *utterly unbecoming* it is, to object against the Patron That

very



very Measure, which They, by their intemperate Threatenings and Animosities, necessarily forc'd upon him.

He was very solicitous not to have either Them or Himself involv'd in the Trouble and Expence of a Law-Suit; and therefore, purely to prevent That, and not out of the least Distrust in his own Right, he Hasten'd the Nomination, judiciously concluding, that, after this Step was successfully made; neither the Turbulence of the Peoples own Passions, nor the flattering Suggestions of any Contentious Advisers would tempt them to engage in so desperate a Litigation. He thought further, that the People wou'd then patiently submit to what they saw cou'd not be legally redress'd, and that in a little while they wou'd consider the Affair coolly, and see cause to be satisfied that it ended no worse. In this indeed He was greatly mistaken, and judg'd much too favourably of the Peoples Temper: and, if This be an Injury, it is such a one as a very moderate Share of Candour may be prevail'd upon to overlook; and what they may for this once at least, safely venture to forgive; after they have taken such effectual Care, that no one shall make the like Mistake again.

THE Claim of a PROMISE from the Patron to give to the People the Choice of a Curate is so absurd and inconsistent in itself, and so irreconcilable to the Behaviour both of the Patron and of the People upon the Occasion, that it cannot, with all the Regard and Tendernefs that is due to the Character of those who supported it, (and yet an equal Degree at least of Tendernefs and Regard is so justly due to the Character of the other Party concern'd; that it cannot) possibly be suppos'd to have any other Foundation, than That of some very gross Mistake.

FOR

FOR had there been *any such Promise*, there wou'd have been no manner of Occasion, nor, it may surely be presum'd, could any one have been so spiteful and malevolent as *previously* to poison the Minds of the People, and irritate them to such an unconquerable Aversion (without any View or Design, and without any Provocation) against the Person, who, from his Situation, perhaps they might otherwise have apprehended, was likely to be nominated to the Curacy. Nor cou'd these People, (supposing them to have Sense and Understanding of the same Kind with other Men) have been so openly warm and solicitous in searching after a *Right of nomination in themselves*, WHILST they had any *Dependance upon*, and BEFORE they made any *Claim to, such a Promise*.

NEITHER can the Patron be suppos'd not to know himself to be under no manner of Obligation of this Sort, if it be observ'd, that he made Choice of a Person,--who had never made any Application for the Curacy;-- and upon whose Account He had, some Time before, refus'd a Recommendation much more Powerful and Undeniable than cou'd possibly be made by *all these People put together*.

It is moreover to be observ'd, that there is a very wide Difference between--Accepting a Recommendation of a Person, who may be well known to the Patron,--and leaving the Nomination indeterminate to the Choice of others. The *Former* may frequently be done with great *Prudence and Judgment*; but the *Latter* can hardly be done at all, without an *apparent Danger of incurring a Breach of Trust*. And the Patron cou'd never be suppos'd so insensible of the great Importance of *His Trust*  
in

in the Case before us, as not to know, that He cou'd not possibly give it up in the Manner here requir'd, without a very culpable Neglect, or Transgression of his Duty ; and without a manifest Hazard of involving himself and his Successors in Difficulties, much more easily to be prevented than removed.

AND it is likewise but *Justice* to the *Character* as well as the *Station* of the Patron, to suppose him so studious of the Peace and Welfare of the People, as to be extremely unwilling to throw such a Bone of Contention amongst them, as This wou'd in all likelihood have been ; for the same Contentious Humour which has actually carried them to such unwarrantable Lengths where They had no Power, would have been no less Virulent and Ungovernable in fomenting the Divisions, and in supporting the different Parties, which They must in such a Case, unavoidably have fallen into, if the Patron had intrusted them *with such a Power*.

THE Person favour'd with the Nomination sincerely professes himself equally oblig'd to His *Generous Patron*, as if the Affair had turned out to the *greatest possible Advantage*, and much more so, as it *did* turn out, for his *kind Allowance* of his *Return* to his *former Station* under Him.

He would likewise, if he could express the grateful Sentiments he feels, be glad to make some suitable Returns of Gratitude to the *Inhabitants of Leedes* of all Ranks, from the *highest* to the *lowest* for their *friendly Sollicitude*, their *affectionate Concern*, their *vigorous Application* in his Behalf ; and more espically for their *effectual Removal* of his  
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*Disgrace by their universal Congratulation of his Return.*

The pleasing Remembrance of This will Animate his Endeavours ; and must always be look'd upon as an Additional Motive, to perform his Duty amongst them with Chearfulness and Diligence.

He also begs leave here, with the utmost Defe-  
rence, to make his grateful Acknowledgments to  
the Right Honourable the Lord of the Manour of  
Holbeck, for Employing in his Favour the whole  
Weight of his Lordship's Influence, out of that pure  
Benevolence and Love of doing good which distin-  
guishes his Lordship in that high Station which He  
adorns.

He likewise thankfully acknowledges, that some  
of the Principal Inhabitants of Holbeck, wou'd  
have receiv'd him as favourably as he cou'd have  
wish'd ; and wou'd have been very glad, if it had  
been in their Power, to have prevented, or put  
a Stop to the riotous Proceedings against him.

He desires only to observe further ; that if,  
with all these powerful Assurances on his Side he cou'd  
not gain a peaceable Admission into the Chapelry ;  
he cou'd have no Prospect There but of the most  
uncomfortable being, when left to himself ; and  
that therefore he has good Reason to be truly thank-  
ful for his Deliverance. 4 00 58





## ACTS xiii. 46.

*Then Paul and Barnabas waxed bold, and said ; It was necessary that the word of God shou'd first have been spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting life ; lo, we turn to the Gentiles.*



**I**N this Chapter we have a remarkable Account of a solemn Designation of the Apostles Paul and Barnabas by the *Rulers and Elders of the Church* to the Ministry whereto They were call'd by the *Holy Ghost*,-- of the different Success that attended them in the several Parts of their Mission,--and

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more

more particularly, of the ill Treatment They met with,--and of their courageous and resolute Behaviour, on that Occasion, at Antioch in Pisidia.

At their first Coming to this Place, we find them receiv'd with great Civility and Respect, and encourag'd in the politest Manner by the Rulers of the Synagogue, (after the usual reading of the Law and the Prophets) if They had any Message or Doctrine of Importance to deliver to the People, to speak with Freedom. *Ye Men and Brethren,* said they, *if ye have any Word of Exhortation for the People, say on.*

This favourable Opportunity the Apostles immediately embrac'd, and St. Paul, *beckoning with his hand for Silence*, address'd himself directly to the *Jews* in a summary Detail of God's having *chosen* their Fathers to be a Peculiar People to Himself, and of the many Privileges and Favours, the sundry Preservations and Deliverances granted them in consequence of *that* Choice,

*Choice, from their coming out of Egypt until the time of David their King.*

Hence the Apostle proceeded to his main Point in view, and Assur'd them, that of *This Man's Seed*, i. e. of the Seed of David, *according to his Promise* by their Prophets, God had actually raised up unto them a Saviour, JESUS: --that the *Dwellers at Jerusalem* and their Rulers, not knowing Him, nor attending to the Voices of the Prophets which were read every Sabbath-day, had fulfill'd them in condemning Him: --that This was so far from putting an End, as they design'd, to his Pretensions; that it only made Way for a still more illustrious Proof of his divine Mission and Authority, by his Resurrection from the dead on the third day; and that they, (the Apostles) were hereupon commission'd to publish the glad Tidings, how *that the Promise which was made to the Fathers*, God had then fulfill'd to their Children, in that He had raised up Jesus again; --and that there-

therefore they might hence know of a surety, that *thro' this Man*, Jesus Christ, was then *preach'd unto them the forgiveness of sins*; and that by Him *all that believed shou'd be justify'd from all things from which they cou'd not be justified by the Law of Moses*. The Apostle then concluded his Discourse with warning his hearers of the danger of unbelief, and the Neglect of *so great Salvation*.

These gracious Overtures of Reconciliation with God, These merciful Tenders of Pardon were so desirable and affecting, that the Apostles were intreated to speak upon the same Subject the *next Sabbath*; when the *Jews*, moved with Envy on seeing the Multitudes, thought proper to *speak against those things which were spoken by Paul, contradicting and blaspheming*.

To this warm opposition from the Jewish Zealots, the Apostles boldly reply'd; *It was necessary that the word of God shou'd first have been spoken to you*



*you (the Jews ;) but seeing ye put it from you, and judge yourselves unworthy of everlasting life ; Lo, we turn to the Gentiles.* This just and severe Reprehension so exasperated the Minds of these stubborn Jews, that they proceeded in their Opposition with greater Fury ; and as we learn from the following Verses, they *stirred up the devout and honourable Women*, some Women who were lately become Profelytes, and who therefore had probably more Zeal than Understanding of the Religion they had embrac'd, together with the chief Men of the City, and rais'd Persecution against Paul and Barnabas, and EXPELL'D them out of their Coasts,

Let us now observe, Upon what *Motives* or *Principles* the JEWS and the APOSTLES acted their *different* Parts on this remarkable Occasion.

And this may probably suggest to us some *Useful reflections*. And

*First*, It is to be observ'd, that these  
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*perverse Jews* did not raise and carry on this persecution with such Fury against St. Paul (and his Companion) out of any Dislike they had to his *Person* or any Pretence of an Objection against his *Manner of Preaching*. These were Discoveries not made till a good while after This by the more sagacious Christians at Corinth; who, in their carnal Contentions and Debates, for Apollos or Cephas, against Paul, warmly remonstrated, in all Probability at that time, as He justly complains, against the Meanness of his *personal Appearance*, and the rudeness of his *Speech*, whilst they cou'd not but at the same time allow to his *Writings* their due Praise: *His Letters*, said they, *are weighty and powerful, but his bodily Presence is weak, and his Speech contemptible.*

But the *more consistent Jews* pretended not to reject the Doctrine because of any *Personal Defects* of the Preacher, or to judge of his talents and abilities as such, without a competent Understanding

standing of the Doctrine he was to deliver. They perceiv'd indeed, partly perhaps from what they had heard from St. Paul Himself, and more especially from what they had read in their own Prophets, that great Privileges and Blessings were to be granted at the Coming of their Messiah. But then, such a contemptible Opinion of the *Gentile world* prevail'd among them, such a powerful Affection had they for their *own Nation*, and such high Notions possess'd them of God's peculiar Regard to the *Seed of Abraham according to the Flesh*, that they thought the Blessings of the Messiah's Kingdom were intirely to be confin'd to the favourite Posterity of that beloved Patriarch.

How little did They in reality understand of the benevolent Design of the Gospel, who cou'd imagine its Benefits to be diminish'd by being Communicated to *Others* as well as *Themselves*! And how Magnificently are the Mercies of God in this gracious Dispensation Display'd,—how Affectingly  
are

are they in truth Endear'd,—and how Largely Improv'd to every particular Person, by being Extended to Every one of the race of mankind !

This narrow Spirit however, we find, very powerfully operated on the Minds of all the Jewish People, and nothing appear'd more disagreeable and offensive in the Christian Dispensation than its *Indiscriminate* Offers of mercy and favour both to the *Jewish* and the *Gentile* World.

The APOSTLES THEMSELVES appear not to have divested themselves of this *National Prejudice* without great difficulty, and to have offer'd the Covenant of Grace at first to the *Gentiles*, with some *Caution* and *Diffidence*.—And *Many* of the *Jews*, even after they were converted, and had cordially embraced the Faith in Christ, were yet so closely attach'd to this flattering and selfish *Prepossession*, that, tho' they plainly saw the *Extensive Design* of the Gospel to admit of all Nations ; yet  
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wou'd they still compromise the Matter in favour of their own prevailing Opinions ; and insist upon it, that the *Gentiles* shou'd be *Circumcis'd* and be oblig'd to *Keep the Law of Moses*, as a necessary *Qualification* for the *Privileges* of the *Gospel*.

This rais'd those Feuds and Animosities, those Debates, and Divisions, which disgrac'd the Christian Church even under the Guidance and Direction of the Apostles themselves ; and which are therefore stigmatis'd and distinguish'd thro' out their Writings as so many Land-marks, to discover the Rocks and Shoals whereon many of the first Converts so fatally made Shipwreck of their Faith.

These unhappy Contentions depending much on the *Preference* given by the People to *some* of their *Teachers* above *others*, (and which happen'd *then*, as well as *afterwards*, to be commonly *misplac'd*) cost the Apostles more Labour to mitigate and suppress ; and

intangl'd them in much greater Difficulties and Hazards than they met with in the more agreeable Task of planting the Doctrine of the Gospel. And it is observable, especially of St. Paul, that all the *Persecutions He endur'd; his fighting with Beasts at Ephesus, his Perils amongst the Heathen, and his Perils in the Sea;* were but few and inconsiderable when compar'd with the *Perils He underwent among false Brethren.*

To such an exorbitant degree prevail'd the *Jewish Prejudices* in favour of their *Law*, which was graciously intended only as a *School-master to bring them to Christ!*—And so ticklish is our Situation, so weak is the Constitution of human Nature, and so watchful shou'd we therefore be, even over the most benevolent Emotions of our own Hearts; when our most endearing Affections, our tenderest Regards, for Persons and Things in themselves good, may hurry us on to such dangerous and fatal Extremities!

It

It was this excessive Prejudice in Favour of Moses and the Law, which set the Jews in Opposition to Christ and the Gospel; and their illiberal and fordid Partiality towards their *own People*, which made them account *all other Nations* unworthy of God's Mercy and Favour. They seem to have been extremely jealous of the growing Power of Christ's Kingdom, and greatly apprehensive lest the Glory of Moses and their Law shou'd be obscur'd and made contemptible by the superior Light of the Gospel. And they were actually incens'd to such a degree of Envy and Indignation at the Thought of admitting the Gentiles to the Privileges of the Gospel, that they no sooner suspected This to be the Case, than they earnestly oppos'd the *things that were spoken by Paul, contradicting and blaspheming*. And when the Apostles more plainly and boldly told them, that what they thus rejected and judg'd *themselves unworthy of*, wou'd thenceforth be freely offer'd to the Gen-

*tiles.* This exasperated them beyond all Patience : and they immediately *rais'd a Persecution* against the *Apostles*, and in a *Tumultuous and Riotous Manner* drove them out of their *Coasts*.

The *Principles* or *Motives* on which the JEWS acted, being thus observ'd, let us now, *secondly*. see on what Grounds the APOSTLES proceeded on this Occasion. And here it may be imagined that the Ministers of the peaceable Doctrine of Christ shou'd not so hastily have condemn'd and rejected the Jews ; ---that their Partiality for their own People was founded upon a lasting and distinguish'd Interposition of Providence in Favour of their Nation,---and that their Prejudices arose, not so much from any Contempt of God and Religion, as from a tenacious Adherence to Moses and the Law, whose divine Mission and Authority had been at first so conspicuously display'd, *and at sundry Times and in divers Manners* afterwards so irresistably confirm'd unto them--and that therefore these Prepossessions, so excusable



fable on many Accounts, if not laudable in themselves, shou'd have been remov'd by the *gentle Methods* of *Persuasion and Forbearance*,—that such Difficulties are most effectually overcome by some *seasonable Compliances* and the *soothing Applications* of *Mildness and Candour*,—and that the Apostles wou'd have acted more consistently with the *pacific Intent* of their *Ministry*, had they endeavour'd to *draw the Jews* by the *softer Cords* of *Meekness and Love*:

But it is to be observ'd, that these *milder Methods* were actually try'd upon the Jews during the *whole Course* of our *Saviour's Ministry*, and for some considerable Time after without Effect; --And that the Apostles, tho' they patiently endur'd the Persecutions they were necessarily expos'd to, were yet *not insensible* of the *Affronts* offer'd to their *Character*; and thought themselves oblig'd to support the *Dignity* of their Function; and therefore justly treated these *obstinate Gainsayers* with so much *Sharpness and Severity*.

It

It is moreover thought by *some*, that the Apostles acted in this, and the like Cases, by the Direction of that *special Gift of discerning of Spirits*, whereby they were enabl'd infallibly to judge, at what Time men were, for the present at least, incapable of being reclaim'd. And by *others* perhaps it may be suppos'd, that there was no need of any *Extraordinary Discernment* in this Case; but that these *Hardened and Stiffnecked Jews*, after so many *Contemptuous Refusals of God's Word*, and such *Outrageous Abuses of his Ministers* were justly rejected as *Incorrigible*.

But however this be, it is evident beyond all Dispute, that the APOSTLES acted, in the Case before us, *exactly* according to the *Plan* laid down, and the *Rules and Appointments* clearly prescribed, by their *great Master*.

Our blessed Lord, at his *first* sending out his Disciples, commanded them  
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to go to the *lost Sheep of the House of Israel* only ; and not to enter into the *Way of the Gentiles*, or into *any City of the Samaritans*. But, after his *Resurrection from the Dead*, He *Enlarg'd* their Commission, and order'd them to go and *teach All Nations*, or to *preach the Gospel to every Creature* ; which, by the obvious meaning of the Words, and the subsequent Instructions of the Holy Ghost, clearly included the *whole Race of Mankind*.

In the Execution of this extensive Commission, the Rules previously laid down, and not afterwards disannull'd, must remain in their full force ; whereby the Ministers of the Gospel were commanded, or at least allow'd, when they were persecuted in this City to flee unto another : And whosoever, said our Saviour, *shall not receive you, nor hear your words ; when ye depart out of That House, or City ; shake off the Dust of your Feet, for a Testimony against them*.

And how *Amazingly dreadful* is the  
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Threatening that follows ! *Verily, I say unto You ; it shall be more tolerable for the Land of Sodom and Gomorrha in the Day of Judgment, than for That City.* Mat. x. 14, 15. Mar. vi. 11.

In strict Conformity to these Rules St. Paul and Barnabas openly declar'd, that they wou'd offer the Privileges of the Gospel to the Gentiles instead of the Jews for their *Turbulent* and *Blasphemous* Opposition to the Word of God : and when this *just* Piece of Severity only *Exasperated* them the more, and set them on *raising a Persecution against the Apostles*, They, in compliance with the Directions of their Lord, *shook off the Dust of their Feet against them, and departed out of their Coasts.*

The APOSTLES and FIRST PREACHERS of the Gospel had an *Unlimited Commission*, and therefore were in the Way of their Office, in *One City* as well as in *Another* ; but the *Ministers of the Word*, in the  *succeeding*



*ceeding Ages of the Church, are more strictly confin'd, Each to his particular Charge: and it may surely be presum'd, that each Pastour has, upon this Account, an additional Claim to the Countenance and Respect, the Assistance and Encouragement of every one of the People so particularly committed to his Trust.*

THE APPLICATION of what has been said is so *clear and easy*; that it may safely be left, I hope, to the *serious Deliberations* of your own **HEARTS AND CONSCIENCES**, to suggest to you, how *Abominably wicked*, how *Desperately hazardous* a Thing it is, to *refuse the Gift of God*, even the *Offer of eternal Life*, thro' any *Dislike*, and That perhaps an *utterly groundless and unreasonable Dislike* too, of the *Hand* whereby it is *Administer'd*.

Only, give me Leave to observe, that, If the **JEW**s, notwithstanding their Prejudices of Education, and  
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their prevailing Notions of God's peculiar Regard to them and their Law, were so severely condemn'd for their Contempt and Opposition to the Gospel; a Behaviour like theirs amongst any Set of People where the Christian Religion is profess'd and establish'd, must be attended with great Aggravations of Guilt, and therefore be liable, so long as it is not repented of, to a much severer Condemnation; in as much as the Crime is here directly contrary to the Doctrine of that holy Religion which they have been instructed in, and which they profess to be govern'd by; and is, besides all this, a most Audacious Insult on That Government, and a Shameless Violation of Those Laws, whereby they are secur'd and protected in the Enjoyment of their Properties, and of all the Other Privileges and Advantages of Civil Society.

EXTREAMLY SORRY I am, my Brethren, and (if I am not utterly unacquainted

acquainted with the real Sentiments of my heart ) *much more so*, upon Your Account than *My Own*, that an *Address of this Kind* can be made, on such an Occasion, with *Any Propriety*.

No sooner had I any View of Coming amongst you, than I thought, my *First Address* to you from this Place, wou'd very properly, and to our mutual Satisfaction, consist in calling to our Remembrance, the *great Abilities* of my *worthy Predecessor*, *deceas'd* :— that *You* wou'd have a very sensible Pleasure in recollecting, with what Skill and Application he open'd and enlarg'd your Understandings, and led you to the Knowledge of your holy Religion ;—with what Perspicuity and Clearness he explain'd, and with what Weight and Earnestness he press'd you to the Practice of, the most important Duties of your Profession :—And that it wou'd be no less agreeable to *me*, to observe the Progress you had made

in you Christian Course, and your great Improvement in the Knowledge and Practice of your Duty by the long continu'd Labour and Assistance of so diligent a Monitor, so steady a Guide, so judicious a Preacher, and so faithful a Friend :—And that both *You* and *I* might hence be encourag'd to hope, that, by the continual Influences of divine Grace, a Work so happily begun, might easily be carried forward, —and that, where a regular Foundation was once so judiciously laid, a fair Superstructure might easily be rais'd thereupon, tho' by a less able Hand,

But how strangely are all these pleasing Expectations vanish'd as a Dream !

Instead of that uniform Pursuit of Virtue and Holiness,—that Meekness and Humility,—that peaceable and benevolent Disposition, which might have been expected to direct and rule your Hearts; it appears ——— but I forbear. Let your OWN MINDS

AND



AND CONSCIENCES *reprove* You for what is *past*: And give me Leave only in a Word, to *exhort*, to *beseech*, to *conjure* you, *as much as lieth in you*, to obliterate the Remembrance of it by your *future Behaviour*; and as you regard the *Peace* of your *own Families*, the *Peace* of your *Town* and of the *whole Neighbourhood*, to follow with all Diligence after the *Things which make for Peace*.

WITHOUT THIS BLESSING, we see how *vain and insignificant* all *other Blessings* of Life are, and how *easily* we may be *led into every Kind of Prophaneness and Iniquity*: and This Foundation of our mutual happiness *once secur'd*, we may *enjoy* the several Blessings of Providence bestow'd upon us, with *Comfort and Satisfaction*; may *proceed* in our Christian Course with *Joy*; and may, by the Assistance of divine Grace, make an *Exemplary Progress* in *all* the Duties of our holy Profession.

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Let us therefore exert our utmost Endeavours for the Attainment of This BLESSING; and let us *with one Mind and one Mouth* daily offer up our most earnest and unfeigned Requests to that *Almighty and Everlasting God, who governs all Things in Heaven and Earth, mercifully to hear our Supplications, and to grant us his Peace all the Days of our Life, thro' Jesus Christ our Lord.*



